

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, OCT. 4, 1906.

NEW SERIES VOL. VIII. NO. 40.

GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906 \$ —
Cash by Nov. 1, 1907 \$ —
Cash by Nov. 1, 1908 \$ —
Cash by Nov. 1, 1909 \$ —
Cash by Nov. 1, 1910 \$ —
Name
Church
County
Post Office

Yours for success,

W. T. LOWREY.

In New York City 600,000 children applied for admission into the public schools at their recent opening.

One person in Buenos Ayres, South America, gave one half of a \$20,000 tender towards the erection of a Y. M. C. A. building in that city.

The father who trains his children to work as well as to study, to practice economy as well as to be honest and upright, to be sober and moral, loves them the best of all heritages.

Many a good looking boy who made light and went shy of the "apron string" combination has found himself in later years in close and painful relations with the ball and chain equation.

The total world membership of the Y. M. C. A. is 405,789. Forty years ago the membership was only 32,000. There are 36,826 students enrolled in the various educational classes.

Jesse James, Jr., son of the famous outlaw, has become an exponent of law. In examination for admission to the bar he had the highest average in a class of thirty-seven.—Ex. An argument for hereditity!—Biblical Recorder.

Charles D. McIver, LL.D., President of North Carolina Normal College, died Sept.

17 suddenly and in the prime of life. He did a great work for North Carolina. But his influence and fame extended beyond that State. His death is a loss to American educational interests.

The University of Chicago will build a library to the memory of Dr. Harper, its late president, at a cost of one and a fourth million dollars, which was raised by subscription. The Congressional Library is the largest in the world. This memorial building will be next.

If Dr. Broughton is to turn his society into the "Christian Endeavor body", as he is reported to propose to do, how long before he will be turning his whole Tabernacle equation into the Presbyterian Synod or the Methodist Conference? It is to be hoped that Dr. Broughton has been misrepresented. But no one knows to what lengths a loose-jointed Baptist will go when once he gets started.

We have often heard it said that poverty is a crime, and thought if it was the result of laziness, negligence and wastefulness then there might be some truth in the allegation. But now it is stoutly claimed that poverty is a disease caused by a physical disability, the work of a germ called ennui. What then shall be said of wealth? Is it not approaching hazardously near to both a crime and a disease—continuous kleptomania?

Dr. Lowrey: When Philip of Macedon committed his son, who became Alexander the Great, to Aristotle for instruction and training he said unto the philosopher: "Teach my boy to think." That was good. He came half way. Paul meets him and tells us what to think about—"whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report."

Should some of our Baptist people, especially the ladies, get much louder and more insistent in justification of pleas for expediency in methods of Christian work they will not fail to make the impression on some other people that after all there is little or nothing worth contending for in the great and long-fought and blood-and-died-for claim of "gospel order" by Baptists. What oceans of "sweetness we have wasted on the desert air."

We have ever regretted the going-off from the Baptists by Rev. F. B. Meyer for three reasons. (1) It seemed not to be for the glory of God. (2) It seemed to be a grievous if not venal inconsistency. (3) And it seemed to be hurtful to the best and highest interests of truth and righteousness. We are glad, however, that he can assure the world that "the Baptists have an apostolic succession" in their churches. See Mat. 16:18. Possibly he is on his way back home. "So mote it be."

Sanctified common sense may be a good article for some people to have, but some Baptists seem to have but very little of it. Dr. Richard Fuller once said, "The Baptists are the Lord's simpletons," and he knew. And Dr. Broadus confirmed the sentiment when he said: "They are like a drove of Texas wild horses; always split up and fighting among themselves, but ready in emergency to unite and fight the whole world." What might they not do if never split up?

The old method of evangelism! What was it? They got the people together, they prayed earnestly, they preached the gospel faithfully, and the Holy Spirit did the rest. Drastic "bodily exercise" seems not to have been in vogue, nor some one to tell the sinner that he had already been convicted, to persuade him that he was even now converted and that he ought at once to "confess" and be saved, and after that to "join the church of his choice" or that of his parents. Scant room for the Holy Spirit here.

"Before the earthquake San Francisco had 2,500 saloons, license about \$100 a year. The city government closed them on April 18. They were really closed, and crime almost ceased. July 5, they were allowed to open with license increased to \$500 per year. One thousand five hundred saloons were opened. Crimes of violence have increased so rapidly conditions are almost as bad as in the old days when the Vigilant Committee became a necessity. "What fools these mortals are!"—Exchange.

The Examiner says that the people of Maine declared in their recent election that they are in favor of the prohibitory liquor law, but that pretty nearly a majority of them are "agin its enforcement". This is the evil of all laws against evil doers. Our laws are good, and in most cases sufficient. We need and should elect officers who will observe and enforce law. No man should be elected to office, or retained in it, who is not himself a law-abiding citizen. Our judges, like the fearless Cochran, should see that the law is enforced.

AS OTHERS SEE US.

"Our judgment has been and is that the firm and stern adherence to the principle that none are entitled to the holy communion who have not been baptized, and none are 'baptized' who have not been immersed on profession of faith, has given the Baptists, in comparison with the Congregationalists, their greatly superior power in gathering and keeping members. Relative to church government, their fundamental principle is the same. And their doctrinal views are the same—except on baptism, its subject and mode, and the relation of baptism to the communion. If in practice the relaxation of these views widely extends among the regular Baptists, a change may be expected to take place in the adhering power of the communicants."—N. Y. Christian Advocate.

Joining the Church.

During the last few months a great many people have come into the Baptist churches in Mississippi, and our hearts have been made to rejoice as we have read of the many gracious meetings throughout the State. Now if we could just know that all who have come into the churches on a profession of faith were truly converted, how much greater would be our joy. But this we cannot know. We can only wish that it might be so.

Under the most careful preaching, and wisest methods, some will come into the churches who are not saved.

The larger number of those who get into the churches unsaved, join when quite young. This is due, I think, to several reasons.

Some join because they see their young associates joining, and they naturally want to do what they see them doing. Some go in because of persuasion on the part of unwise friends, who lay undue stress upon church membership, and not enough upon the necessity of repentance and faith.

Some go into the church because they do not understand the propositions made by the preacher, and therefore, it behooves the preacher to be very careful about his propositions.

Unwise teaching, both in the home, and by friends, lead some to make the mistake of looking upon church membership as the main thing.

By some, salvation is made to appear as a purely intellectual process, the acceptance of a statement of Bible fact, rather than the acceptance of Christ as a personal Savior. The belief of facts concerning Christ, rather than the acceptance of Christ. Anything that gives to Christ, in our preaching or plans for the salvation of the lost, any other than the first, and most conspicuous place, is fraught with great peril to the lost.

The main reason, perhaps, for people getting into the churches without conversion, is a failure to recognize fully the Holy Spirit's place in the salvation of the lost. He must begin the work by first producing conviction for sin. For this first work we must rely wholly upon the Spirit. To obtain the work of the Holy Spirit in conversion, we must invoke it by earnest prayer offered in faith.

Conviction will lead to repentance, and the penitent soul is ready to confess and forsake his sins, and accept salvation through faith in Christ. Until the first work is done, which is the work of the Spirit, the second (repentance), which is the work of the person, will not be done. And when neither of these have been done there will be no heart yearning for a Savior to save.

To call upon a person to believe on Jesus Christ who has no conviction, and who has never repented of his sins, is like asking a person to eat who is not the least hungry. The most that such a person will do is to give a mental assent to historical facts concerning Christ. That, devils will as readily do as he.

One told me not long since that he had been a member of the church for twenty-five years, but that he had been a Christian only ten years. Another told me that she thought all she had to do when she joined the church was to say she believed in Christ. She joined the church when quite young. Another said he joined the church under persuasion.

Oh, how carefully we should deal with

immortal souls. We should seek the guidance of the Spirit that we may make no mistake in the great work of soul-winning. We may be too insistent in trying to get people to join the church. People who require much persuasion to get them to join the church had better be left outside. They are likely to give trouble after they get in, or awake after a while, if they ever do, to a sad realization that they are not saved. It is next to fatal for one to get into the church unsaved. A state of deception is, indeed, a dangerous condition to be in.

A too great anxiety to count noses on the part of some evangelists, and a desire on the part of some pastors to make a fair show in numbers, has brought many into the churches who know nothing of the new life. The lack of discipline keeps many of them in the church.

Dr. Gambrell once said in a prayer meeting talk at Oxford that a church should always keep the front door open, that those who should come in may do so, and that the church should by all means keep the back door open that those who should go out, may go.

I would rather know that there were ten saved persons not in the church, than that one unsaved person should get into the church. The church was intended for only the saved and not the unsaved.

W. I. HARGIS.

A Remarkable Conversion and Call.

By Rev. Wm. E. Hatcher, D. D., LL.D.

Let us bear in mind that at the time of his conversion, John Jasper was a slave, illiterate and working in a tobacco factory in Richmond. It need not be said that he shared the superstitions and indulged in the extravagances of his race, and these in many cases have been so blatant and unreasonable that they have caused some to doubt the negro's capacity for true religion. But from the beginning Jasper's religious experiences showed forth the Lord Jesus as their source and center. His thoughts went to the cross. His hope was founded on the sacrificial blood, and his noisy and rhapsodic demonstrations sounded a distinct note in honor of his Redeemer.

Jasper's conviction as to his call to the ministry was clear-cut and intense. He believed that his call came straight from God. His boast and glory was that he was a God-made preacher. In his fierce warfare with the educated preachers of his race—"the new issue," as he contemptuously called them—he rested his claim on the ground that God had put him into the ministry, and so reverential, so full of noble assertion, and so irresistibly eloquent was he in setting forth his ministerial authority, that even his most skeptical critics were constrained to admit that, like John the Baptist, he was a man sent from God.

And yet Jasper knew the human side of his call. It was a part of his greatness that he could see truth in its relations and completeness, and while often he presented one side of a truth, as if that were all of it, he saw the other side. With him a paradox was not a contradiction. He gratefully recognized the human influences which helped him to enter the ministry. While preaching one Sunday afternoon Jasper suddenly stopped, his face lighted as with a vision, a rich laugh rippling from his lips and his eyes flashing with soulful fire, he said in a manner never to be repeated:

"Mars Sam Hargrove called me to preach de gospel; he was my old marster and he started me out wid my message." Instantly the audience quivered with quickened attention, for they knew at once that the man in the pulpit had something great to tell.

"I was seekin' God six long weeks—jes' cause I was sich a fool I couldn't see de way. De Lord struck me fus' on Cap'tal Squar an' I left that badly crippled. One July mornin' somethin' happened. I was a tobarker stemmer—that is, I took de tobarker leaf an' tor'd de stem out an' de want no one in dat fact'ry could beat me at dat work. But dat mornin' de stems wouldn't come out to save me an' I tor'd up tobarker by de poun' an' flung it under de table. Fac' is, bruth'n, de darkness of death was in my soul dat mornin'. My sins was piled on me like mount'n's, my feet was sinkin' down to de reguns of despair, an' I felt dat of all de sinners I was de wust. I tho't dat I would die right den, an' wid what I supposed was my last breath I flung up to heav'n a cry of mercy. 'Fore I know'd it, de light broke; I was light as a feather, my feet was on de mount'n; salvation rol' like flood thru my soul and I felt as if could knock off de fact'ry roof wid my feet."

"But I sez to myself, I gwine to hol still tel dinner, an' so eried an' luffed an' tore up de tobarker. Pres'nly I looked under de table an' dar was a old man—he luv me, an' tried hard to lead me out de darkness, an' I slip 'roun' to whar he wuz an' I sez in his ears as low as I coul' 'Hallelujah; my soul is redeemed!' Den I jumped back quick to my work, but aft' I once open my mouf it was hard to keep it shet any mo'. 'Twan long 'fore looked up de line again, an' dar was good ol' 'owan dar dat knew all my sorrs an' had been prayin' fur me all de time. 'Dar was no use er talkin'; I had to tell her, an' so I skip along as quick as a breeze an' start to whisper in her year, but jes den de holin'-back straps Jasper's breacin' broke an' what I tho'd would be a whisper was loud enuf to hear'n clear 'cross Jeems river to Manchester. One man said he tho't de fact'ry was fall'n down; all I know'd I had raise a fuss shout to de glory of my Redeemer."

"But for one thin' that would er been jintral revival in de fact'ry, dat mornin' dat one thing was de overseer. He buld into de room an' wid a voice dat sound like he had his breakfus dat mornin' rasps an' files, bellowed out: 'Whot's dis row about?' Somebody shouted out dat John Jasper dun got religion. He dat didn't wurk tall wid de boss. He me to git back to my table, an' as he l' somethin' in his han' dat looked ugly, was ne time fur makin' fine pints, an' I sed: 'Yes, sir, I will; I ain't meant harm; de fus taste of salvation got de better un me, but Ill get bak to my work.' An' I tell you I got bak quick."

"Bout dat time Mars Sam he came on his orf's an' he say, 'What's de mat out here?' An' I hear de overseer tell him 'John Jasper kick up a fuss an' say he dun got religion, but I dun fix him a he got bak to his table.' De devil tol' to hate de overseer dat mornin', but de of God was rolin' thru my soul an' so how I didn't mind what he said."

"Little aft'r I hear Mars Sam de overseer he want to see Jasper. Mars was a good man; he was a Baptist,"

one of de head men of de old Fust Church down here, an' I was glad when I hear Mars Sam say he wan' to see me. When I git in his orf's he say: 'John, what was de matter out dar jes now?' an' his voice was soff like an' it seem'd to have a little song in it which play'd into my soul like an angel's harp. I sez to him, 'Mars Sam, did I ever giv' you eny trouble?' He look at me wid water in his eyes an' he say, 'No, John, you never did.' Den I broke to cryin', an' I sez to him, 'Mars Sam, ever since de forth er July I ben cryin' aft'r de Lord, six long weeks, an' jes now out dar at de table God tuk my sins away an' set my feet on a rock. I didn't mean to make no noise, Mars Sam, but 'fore I know'd it de fires broke out in my soul an' I jes let go one shout to de glory of my Savior."

"Mars Sam was settin' wid his eyes a little down to de flr, an' wid a pritty quiver in his voice he say very slo', 'John, I b'lieve dat way myself. I luv de Savior dat you have jes foun', an' I wan' to tell you dat I do'n complain 'cause you made de noise jes now as you did.' Den Mars Sam did er thing dat nearly made me drop to de flo'. He git up out his chair an' walk over to me an' giv' me his han' an' he say, 'John, I wish you mighty well. Your Savior is mine, an' we are bruthers in de Lord.' When he say dat I turn 'roun' an' put my arm agin de wall an' hel' my mouf to keep from shoutin'. Mars Sam well know de good he dun us."

"Art's awhile he say, 'John, did you tel eny of them in thar 'bout your conversion?' an' I say, 'Yes, Mars Sam, I tel 'em 'fore I know'd it, an' I feel like tellin' ebrybody in de worl' 'bout it.' Den he say, 'John, you may tel it. Go back in dar an' go up an' down de table an' tell all of 'em. An' den if you wan' to, go upstairs an' tel 'em 'bout it, an' den go downstairs an' tel de hogshed men an' de drivers an' ebrybody what de Lord has dun for yo'."

"By dis time Mars Sam's face was rainin' tears, an' he say, 'John, you needn't work no mo' today. I give you holiday. Aft'r you git thru tellin' it here at de fact'ry, go up to de house an' tell your wife; go roun' to your neighbors an' tel dem; go anywhere an' tel 'em de good news. It'll do you good an' help you to hon'r your Lord an' Savior."

"Oh, dat happy day! Can I ever forgit it? Dat was my conversion mornin' an' dat day de Lord sent me out wid de good news of de kingdom. For more dan forty years I have been tellin' de story. My step is gettin' ruther slo', my voice breaks down an' sometimes I am awful tired, but still I'm tellin' it. My lips shall proclaim de dyin' luv of de Lam' wid my las' expirin' breath."

"Ah, my dear ol' master! He sleeps out yonder in de ol' cemetery, an' in dis worl' I shall see his face no mo', but I don't forgit him. He give me a holiday an' sent me out to tell my frien's what great things God had dun for my soul. Oft'n as I preach I feel dat I'm doin' what my ol' marster tol' me to do. If he was here now I think he coul' lif' up dem kin' black eyes of his an' say, 'Dat's right, John, still tellin' it; fly like de angel, an' wher-ever you go carry de gospel to de people.' Farewell, my ol' marster, when I lan' in de heav'nly city I'll call at your mansion dat de Lord had ready for you when you got dar, an' I shall say, 'Mars Sam, I did what you tol' me, an' many of 'em is com-

in' up here wid da' robes wash'd in de blood of de Lam', dat was led into de way by my preachin', an' as you started me I wan' you to sherr in de glory of da salvation.' An' I tell you what I reck'n, dat when Mars Sam sees me he'll say, 'John, call me Marster no mo', we're bruthers now an' we'll live forever roun' de throne of God.'"

This is Jasper's story, put largely in his own broken words. When he told it it swept over the great crowd like a celestial gale. The people seemed fascinated and transfigured. His homely way of putting the gospel came home to them. Let me add in closing that his allusions to his old master were in keeping with kindly and conciliatory tone in all that he had to say about the white people after the emancipation of the slaves. He loved the white people and among them his friends and lovers were counted by the thousands. —Baptist Argus.

Some Meetings.

Dear Baptist Record:

My churches are in the Oxford Association. At Liberty Hill in our meeting four baptized, Paris 8, Mt. Giland 12, Yellow Leaf 38. Bro. W. N. Hamilton did the preaching in three of my meetings. It was Christ and faith in His blood as the remedy for sin. The Lord was with us in great power.

Bro. J. L. Low in my other meeting told the old story right at this last named place, Mt. Giland. A lot of talking was done. Would you believe it? Some people did not know how Christ was baptized. Some others thought that the gospel was not to be preached to all the sinners. Well you could hear a lot for Bible that that good book never said. To make the matter short Bro. Low undertook to instruct in the way of the Lord more perfectly, and he did, and he kept on. The Lord was with us in truth. The Lord be praised for men not afraid to speak God's word.

H. L. JOHNSON.

Meetings With My Churches.

On the third Sunday in July I began a meeting with Brushy Fork church. On Monday Bro. W. S. Allen came and did the preaching, which was well done, until the close on Thursday. The church was strengthened.

Beech Grove the fourth Sunday, and here we had Bro. J. C. Farrar to assist, and good help he is doing the preaching until the close on Thursday. God blessed the word in the salvation of many precious souls, twenty-six being added, twenty-three by baptism.

Silverena.—The fifth Sunday in this meeting we had Bro. S. R. Young, who did the preaching. The people listened earnestly and were greatly benefited, for I think Bro. Young was at his best. The meeting closed on Friday. Seven were added, five by baptism.

The first Sunday in August Bro. I. A. Hailey of Mt. Olive was with us at Spring Hill, and did the preaching, to the delight of the church and people. Bro. Hailey is a strong gospel preacher. The church was strengthened; six additions, four by baptism.

Antioch the second Sunday in August. With this church I held a meeting of five days. The church was strengthened; baptized three.

J. H. PURSER.

Notes.

Since my last letter I have paid a visit to my family in Louisiana, but am now back in Mississippi moving around as rapidly as I can trying to place the Baptist Record in every Baptist family I can, and also putting my little colportage books in the hands of the people generally. Sickness has hindered me some, but I am better now, and hope to be on the go all the time.

At Canton I found Pastor Cooper just in from a month's vacation, taking rest by preaching twice a day. The Lord blessed his work. I am told that he actually preaches the Gospel so that people know what Baptists believe, and it don't kill the meeting either. It is refreshing to hear of a man preaching what Baptists believe in these days of liberalism. We need to tone up on that line.

At Pickens I found some choice spirits, and heard kind words about Pastor Kincannon and his work in that place.

At Goodman my old college friend, J. T. Ellis, ministers to the flock there, and is much loved. He has been on the sick list for some weeks, but is recovering.

From Goodman I went out to Ebenezer and preached for Pastor Thompson. This dear young man has a strong hold on his people, and is a man of promise. The Lord make exceedingly useful.

At Durant the beloved H. F. Spole supplies for two Lord's days each month. This church has for some time been in bad shape, but it is hoped that Bro. Spoles may lead them so as to bring about a better state of things. I regretted to learn that the church is considering the question of giving up their regular weekly prayer meeting and join with the other congregations in a union prayer meeting rotating from one congregation to another. When a church comes to this it looks like they had just about as well quit trying to keep house for the Lord.

Had a pleasant day at Bowling Green preaching for Pastor Bostwick, who was absent. Here I secured six new subscribers for the Record. While in that neighborhood Pastor Kincannon of Lexington phoned me to come in and preach for him on Sunday night, which I did. It was a joy to be with this dear brother in his home. He was with us in Louisiana several years, and was highly esteemed for his work's sake.

At Vaiden I found Pastor Flowers and his people engaged in a meeting, assisted by Pastor Martin Ball of Winona. I heard him preach three times, and a strong preacher he is. He had splendid congregations, but the church and town had been so long dead religiously that the people were hard to move. But then I saw some indications of life, and Pastor Flowers hopes for better times at Vaiden. A splendid people they are, and I wish I could have remained longer.

I was surprised to find so many Baptists who do not take the Record, and therefore do not know the good things they are missing. Neither do they know of the great Baptist family in Mississippi and the great work that is being done. Strange to say, many good brethren will not take the paper at \$2 per year—less than 4 cents per week. Yet many of them foolishly spend several times that much every year. More anon.

Fraternally,

J. D. JAMESON.

The Baptist Record.

PUBLISHED EVERY THURSDAY

321 S. State Street Jackson, Mississippi.
Entered at the Postoffice at Jackson, Miss.,
As Second Class Matter.

MISSISSIPPI BAPTIST PUBLISHING COMPANY,
T. J. BAILEY, Editor and Manager.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped. Obituary notices, whether direct or in the form of resolutions, of 100 words and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink. No communication will be printed unless it is accompanied by the name of the author. In requesting change of post office, do not fail to name office from which and to which the change is to be made.

A Statement.

Dr. Sproles' connection with The Baptist Record as associate editor ceased with our last issue, but he will still be a contributor to its columns. We are sure his work has been of great benefit to our readers, and that they have appreciated his labors in their behalf. The editor desires to say that he has greatly appreciated his help and that no two men could be placed in any relation to each other which could be more harmonious and pleasant than ours has been. He did not sever his relation because it was unpleasant to him or because of a distaste for this specific line of work, but because of the enlarged work put upon him by the college, making that and this too heavy for him. The management of The Record will still have his counsel and help.

Arrangements have been made by which the paper will not suffer because of his leaving. Other good writers are being engaged to contribute to our columns, to compensate for our loss in Dr. Sproles' going. The outlook for the paper is the best in its history, and, if our people will come to its support in a liberal way, there is no reason why the paper shall not continue to improve in its service for them.

Brethren, the editor desires your support in every way, but first of all he craves your earnest and constant prayers that he may be useful in the Master's hands. And in the second place he requests the help of every brother and sister in every way open to him. If you owe the paper anything, please remember us, as the money season is now on. Now let editor, pastors and laymen all co-operate in every way known to them for the upbuilding of the cause of Christ Jesus our Lord.

"The Young Christian and His Bible."

The regular study period of the Baptist Young People's Union of America begins with the first of October. The Young Christian and His Bible constitutes the Sacred Literature Course for that period—it is the text-book. This book is written by William Henry Geistweil, editor of "Service." It contains 234 pages and is neatly bound in red cloth. It is published by The Baptist Young People's Union of America, Chicago, and can be had from

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the publishers or from the Mississippi Baptist Publishing Company, Jackson, Miss. The work is divided into 25 chapters, and each chapter consists of several topics very conveniently arranged for the student of sacred literature. The treatment of such topics is concise, terse, but quite comprehensive.

Dr. Geistweil brings to this book that profound learning and acumen which so strongly mark his work on "Service." In a broad sweep he gathers from all sources all available facts, and compresses them into a marvelously small compass. He seems to be accurate and full in his expression and also as clear as light. He seems wholly unacquainted with the art of dodging questions, meeting squarely, and pushing to a finality every issue in the situation.

There is manifest on every page a frankness and honesty in dealing with Bible questions, which strongly commend the book; and its utter lack of pedantry is positively refreshing. As usual, Dr. Geistweil is sound doctrinally, and buoyant and hopeful in spirit. The book will beyond any doubt prove a distinct help to every true Bible student. We rarely ever find so much good in a book as this one contains, and so little of the chaffy.

The young Christian who will study this book closely will find a question he greatly built up in his knowledge of the Bible and also in his Christian life; and, therefore, better prepared for service in the cause of our Redeemer. We take pleasure in commending the work to all of our young people in Mississippi.

Our Premiums.

We call special attention to our premium offers on page 11. It is hoped that many will avail themselves of this really liberal offer. We will appreciate it much if the pastors will call the attention of their congregations to these premium offers, from their pulpits and in their visitations. Also the laity can perform a fine service for the cause, if they will, as they have opportunity, call the attention of their friends to these offers. If some one who is a reader of the Record does not do this, then those who are not subscribers will not know of them.

The Union Association convened in its 86th session with the Unity church, some eight miles east of Martin. Rev. J. H. Purser was made moderator, Rev. John Thompson clerk and H. F. Varnado treasurer. Rev. S. R. Young had served this body sixteen years as moderator, and asked not to be re-elected. We spent only two days with this body, leaving one day before the association closed. This body is small, but spirited and aggressive. We had the best of care taken of itself in the home of Sister Harrington, near the church. There are only four ministers in this association and about fifteen churches.

The Pearl Leaf Association met this year with the Baptist church at Magee. We spent only one day with this body. During our stay the association went straight along with business. Bro. A. L. O'Brian is pastor at Magee and was made moderator of the association, with Prof. T. M. Kelley of D'Lo clerk. Both of these officers understood their business, and hence the dispatch of business. Magee is a thriving town and gave first-class entertainment. Our home was with Bro. W. F.

Smith, and was as good as the best. The Baptist cause under the leadership of Pastor O'Brian is keeping pace with the growing town.

If God can keep a little flower stainless, white as snow, amid clouds of black dust, can he not keep hearts in like purity in this world of sin?—Rev. J. R. Miller.

Peace, obedience and faith in Ruskin's life were the keystones to success. Do we need wonder that with these three keys he could open the door of happiness and have his efforts crowned with success?

During the first week of the present session, the A. & M. College matriculated 804 students, Millsaps 254 and Mississippi College 365. Fine openings! The largest in the history of these institutions.

The saints at Pontotoc were recently blessed in a series of sermons by Bro. S. E. Tull. He greatly endeared himself to the church by the truth he preached. Seven were baptized the 18th inst.

The throwing of banana peels on the sidewalk has often been declared a nuisance, but the London County Council goes farther than this; they have passed a law which forces the guilty party to pay a fine of forty shillings. This is a wise move.

During the month of August the new railroad rate law went into effect and all shippers are supposed to get the same rates. Should they have reason to think otherwise, they can appeal to the Interstate Commerce Commission and very soon have matters adjusted satisfactorily.

We appreciate an invitation to be present at the marriage of Miss Mittie Alluta Broom to Rev. Robert Lowry Sproles on the morning of Wednesday, Oct. 10, 1906, in the Baptist church at Uvea, Miss. Bro. Sproles is pastor at Lumberton, where these young people will reside.

Rev. J. O. Colley, pastor at Tusculum, Ala., honored the Baptist Record office Monday by his presence. He came over to Mt. Olive to bury one of his members. He remained over and preached for Pastor Bailey on the last Lord's day and night.

The editor had both the privilege and pleasure of preaching to some of the faithful few at Providence church, Yazoo county, on the last Lord's day. The kindness of the members there was very cordial. The day was a rainy one, but we trust the services were not a failure.

The American Baptist Home Mission Society has appointed Rev. Johnston Myers, D. D., general evangelist of that Society. He formerly served as pastor for the Ninth Street Baptist church, Cincinnati, and now for eleven years pastor of the Immanuel Baptist church, Chicago.

The editor and wife acknowledge the receipt of an invitation to the marriage of Miss Olivia Humphrey to Mr. Andrew Jackson Moore on Tuesday, Oct. 9th, 1906, at high noon, 324 East Holmes street, Huntsville, Ala. The editor cherishes the honor of numbering among his best friends the parents of the bride. May rich blessings attend these young people.

Oct. 4, 1906.

Oct. 4, 1906.

It has been our privilege and pleasure to be much with John L. Johnson, Jr., one of the new professors in Mississippi College, during the last five weeks. We knew all along that he was a fine character, but he has grown on us greatly. He is a good speaker, and always impresses the people with his modesty and piety. There is no doubt but that he is a valuable addition to the college faculty.

An address on diversified farming will be made in the city of Jackson on the evening of Oct. 4, at 8 o'clock, in such public hall as may be arranged for this occasion. A special train will stop at all nearby stations on the I. C. and Y. & M. V. roads, and from the car will be given 40 minute talks on diversified farming by experts on special lines. This train will leave Memphis Oct. 2, and will close its journey Oct. 12.

A recent writer in the London Christian says that Ireland is fast becoming Protestant and that this transformation is entirely the doing of Rome herself. The only thriving and progressive portion of Ireland is the Protestant portion. At the head of all the leading industries Protestants rank first. The population of Ireland sixty years ago was over 8,000,000, a sixth of which was Protestant. Now the population is only 4,400,000. They are still emigrating and as the immigrants are stated to be chiefly Roman Catholics, the Protestants now number more than a fourth.

In assuming authority in the island of Cuba, the United States is acting in the interest of peace and for the protection of property of her citizens on the island. The island is still under the Cuban flag, the stars and stripes not even having been unfurled. Secretary Taft became provisional governor, but, owing to the very heavy duties of his office proper, he will call some other one to take charge of affairs on the island. It is not thought that there will be any serious difficulty in restoring peace and adjusting the machinery of the Cuban government so that matters will move on smoothly again. Fifty thousand troops have been ordered to Cuba.

Western Recorder: "Elder R. S. Kirkland, of Fulton, Ky., joined Walnut street church in this city on last Sunday morning and preached there Sunday night. He was one of the best known and most highly esteemed ministers of the 'Primitive' Baptists. His study of the Bible convinced him that the commission was given to the church (instead of to the apostles as individuals), and hence is of perpetual obligation; and that it is the duty of the church to preach the gospel to all the world. He received a most cordial welcome, and his sermon Sunday night gave great satisfaction. On the advice of friends, including the writer, he decided to take the step in Louisville, rather than elsewhere. He has been engaged in evangelistic work for a number of years, and this he will continue for a time, at least. He is a preacher of unusual force and originality, and he is sound in the faith—a thorough Missionary Baptist. We cordially commend him to our people."

This little clipping taken from the Baptist Standard contains volumes of truth, and while it may cut some of us cruelly,

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we are forced to recognize the startling fact that a great many of us neglect our children in our search of the "almighty dollar." Don't do this, parents. Sometimes a few moments snatched from one's business and spent with the child will do more towards making that child's life bright than all the earnings of your hard day's labor could do.

"It has come to pass pretty generally that fathers are too busy to give any time to training and safeguarding their children. They have turned the whole matter over to their wives, and they are out in a chase for the dollars. In many instances the wives are doing no better than their husbands. Fathers will do well to remember that when God was going to settle with somebody about the conduct of Eli's children, he called for the father of those children, not their mother. It costs a good deal less to do one's best to raise children right than it does to pay court costs, to fee lawyers, and at last be the father of convicts."

Here are some sensible words from G. A. Ballard, a negro teacher, Jacksonville, Fla.:

"I believe that the law-abiding white man is going to stick by and protect the faithful and law-abiding negro. He has done so in the past; I believe he will do so in the future. Let us trust him."

"I am not posing as a race leader. I am only a humble teacher. I am a graduate of Clark University of Atlanta, a school which I attended for ten years. While there I was under the instruction of both white and colored teachers and not one of them ever taught me special equality or race domination. They taught me righteous principles; they taught me that honesty is the best policy and ignorance and crime are a reproach to any people. These principles I have been trying to impress upon the hearts and minds of all the negro children who come under me for instruction, and I shall continue as long as I remain in the school room, so help me God."

"But that class of brutes who are assaulting women are that class who never go to church, who never attend school for any length of time, who never read the newspapers, who have never heard such a sermon as Rev. Proctor preached last Sunday night, who have never heard such advice as Booker Washington gave to his people last night. They are the unreached. Let every law-abiding person do his duty in seeing that they are reached; that the young be given proper instructions, and the hardened criminals be put where they will not affect human society."

Three Blessings.

John Ruskin, in counting up the blessings of his childhood, reckoned these three for first good: Peace—he had been taught the meaning of peace in thought, act and word; had never heard father's or mother's voice once raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimated obedience—he obeyed a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. And, lastly, faith—nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted, and nothing ever told him that was not true.—Hurlburt.

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Washington Honored in Hungary.

A statue of George Washington was unveiled at Budapest, the capital of Hungary, September 16th. There were special services in the churches, and thousands of people, among them a delegation of 500 Hungarian-Americans, were present at the ceremonies.—Youth's Companion.

Deer Creek Association.

The Deer Creek Association meets on the 16th of this month in the beautiful little city of Indianola. We are expecting the largest attendance in the history of the body. Each church is entitled to eight messengers, and the association especially requests that at least two of these shall be deacons. Following is a list of the chairmen of the committees: Association of Missions, E. T. Mobberly; State Missions, B. L. Mitchell; Home Missions, Howard L. Weeks; Foreign Missions, W. H. Morgan; Mississippi College, W. M. Whittington; Ministerial Education, R. B. Campbell; Sunday Schools, J. R. Hughes; B. Y. P. U. Work, T. E. Mortimer; Aged Ministers' Relief, W. G. Mahaffey; Publications, S. R. Young; Temperance, L. F. Gregory; Woman's Work, W. A. Bornum; Orphans' Home, W. B. Dickens; Obituaries, J. G. Murphy; Appointment, J. W. Magruder.

These brethren are asked and expected to have their reports ready, as far as possible, by the meeting of the association.

W. M. BURR, Moderator.

Greenwood, Miss., Oct. 1, 1906.

Storm on Our Gulf Coast.

The storm of the 27th ult. on our coast was destructive mainly of wharves, railroad beds, fences, shade and other trees, pine timber, telegraph wires, and a few houses. Of the houses destroyed I mention the Baptist church buildings at Ocean Springs and Fountainblew. These are total wrecks. The destruction of shade trees was worse than anything I have ever seen. Beautiful oaks, for which our coast is celebrated, went down before the terrible gale. The pine timber back from the coast for turpentine and milling purposes was laid low. A mill man expressed the opinion that half of it is down. The storm was more destructive at Ocean Springs, Fountainblew, Scranton and Pascagoula than elsewhere on the coast. Gulfport suffered but little. The course of the wind being from inland was favorable to vessels and other things on the immediate coast. We thank God for preserving the lives of his creatures. May our gracious God bring good out of this destructive storm.

I have heard of the loss of our church building at Wiggins. It may be that others have been demolished.

O. D. BOWEN.

Handsboro, Miss., Oct. 1, 1906.

Sunday School Lesson.

Oct. 7.

The Two Great Commandments.

Mark 12:28-34, 38-44.

Motto Text: "Thou shalt love the Lord thy God with all thy heart."—Mark 12:30. This lesson is closely connected with that of September 16. The Pharisees and Herodians had tried to entrap Jesus in a question of duty as a subject of the Roman government. What was their question and Jesus' answer? (Mark 12:14-17). The Sadducees had tried to make the doctrine of the resurrection ridiculous. What ease did they present, and how did Jesus answer them? (Mark 12:18-27). Then a scribe, who was a lawyer and a Pharisee, asked him a question concerning the law, and in answer Jesus gave—

1.—The Law of His Kingdom—vs. 28-34. What did the scribe ask Jesus? (v. 28). Not which one of ten commandments was of more importance than the others, but what kind of commandment was greatest? Did the scribe make a distinction between little commandments and great ones? (Mat. 5:19). Some of them gave preference to the Sabbath law, others to sacrifices, others to various ceremonial laws. This scribe was well pleased with Jesus' answers about paying tribute to Caesar and about marriage in the other world, and so to try his knowledge he brought this question of contrivance to Jesus. What was Jesus' answer? vs. 28-34. Have all the class repeat with the teacher the whole answer. Let the study Jesus' answer under three affirmations, marked by Dr. Dunning in S. S. Times.

The Unity of God—(v. 29). What did Jesus teach concerning God in answer of the scribe? Where did he find this declaration? In Deut. 6:4,5. Did this truth distinguish the Jews from other nations? All other nations had many Gods. Do all Christians hold and teach the unity of God? Most surely. We believe in only one God. What did the Jews call all other Gods? Lifeless idols (1 Chron. 16:25-26). How may we know the one true God? (John 11:27). What is it to know him? (John 17:3).

The Union of the Soul with the One God—(v. 30). What did Jesus say was the first commandment? (Repeat verse 30). What does this mean? That our love of God should be supreme and undivided. Are the words heart and head used in the Bible as we use them? No. "The heart" was not only the seat of the feelings, but it was said to think (Isa. 10:7), to understand (Isa. 42:22), and to determine choices (Isa. 44:20). What is to love? Dr. Trumbull says: "It is to 'hold dear,' to put first the interests of the one who is loved. That is all. It is not a question of 'liking' at all. We do not like our enemies, but we may always love them, as we ought always to do. That is, we may put their interests ahead of our own, even while we do not like them. And we may also love truly those whom we like most. 'Liking' is merely the result of our feelings, or emotions; loving is the result of our will. Often we cannot control the presence or absence of our feelings, but we can always, in God's strength, control our wills." What is it then to love God supremely? It is to appropriate, to reverence, him, to put him first, to hold him and his interests dear.

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The Union of the Soul with Mankind in Love—(v. 31). What did Jesus say the second commandment was? (Repeat verse 31). In what parable did Jesus describe this commandment? (Luke 10:28-37). What is the love here enjoined? "Not merely personal fondness for certain individuals, but the recognition of the infinite worth of every human being, the same motive which led our Lord to give himself a ransom for mankind." What did Jesus say of these two commandments? "There is none other command greater than these (Mark 12:32), and on these two commandments hang all the law and the prophets" (Mat. 22:40). What did he mean? "These are the fundamental principles from which all precepts spring." What is the basis of all right living? Right relations to God. Do some men try to make the second commandment first? Do others neglect the second commandment? The second comes after the first, but it should always come.

How did the scribe receive Jesus' answer? (vs. 32,33). What did Jesus think of his reply? (v. 34). That he answered discreetly, or better, with intelligence and wisdom. What did Jesus say to him? (v. 34). Jesus assured him that he was not far in spirit from and was tending toward that kingdom of which his disciples were members. What effect had these answers on his questioners? (v. 34). Jesus either so confounded them, or so won their admiration that they gave up their task of entrapping him.

2.—Warning against Hypocrisy—38-40. What sin did Jesus condemn in this terrible denunciation? The claim of superiority over others in religion—a sin to which religious teachers and leaders are specially prone. How did the scribes assert this superiority? (vs. 38,39). What evidence of this desire may one see today? Is such seeking contrary to Jesus' law of love? (v. 31). What charge did Jesus make against the scribes? (v. 40). That while in the chief places at the banquets they devoured widow's houses and really feasted upon such work. What pretence did they make to being good men? (v. 40). They measured the depth of their piety by the length of their devotions, and wished men to accept this measurement. Do the professed disciples of Christ now ever prey upon defenseless widows and they pray long and loud in the church? What did Jesus say of such persons? (v. 40). That their condemnation would be greater because of their pretence to extraordinary piety. What is a hypocrite? One who acts the part of another.

3.—Commending the Widow's Offering—vs. 41-44. Tell in your own words the story of the widow's mite. Describe the treasury of the temple. It was "the name given to thirteen brazen chests, called trumpets from the shape of their openings into which gifts were cast." What did Jesus mark? How the people cast money, or copper coins, into the treasury; and how many that were rich cast in much, or rather, many pieces of coin, which would make more noise and attract attention. Who specially attracted his attention, and drew his commendation? (v. 42). What was the value of her gift? About one-fifth of one cent. What did Jesus say of the gifts of others? (v. 44). "Abundance" is literally "superfluity." They gave of their overflow. What did he say of the widow's gift? (vs. 43,44). Did Jesus commend her, as many seem to think, because she gave a mite? (v. 42). Why then did he commend her? (v. 44). How did Jesus

estimate the value of a gift? "Not by the amount given, but the proportion which that bears to the amount retained." Is love satisfied to make gifts which cost nothing?

THE PERKINS HOME LETTERS.

(S. S. Times.)

Mrs. Perkins says these commandments are big enough for all our lives, but not too big to be kept.

Maple Valley, Wednesday.

Dear Jim:

It's always seemed rather strange to me that the old Israelites had to have ten commandments, and that all the years after, when the world was more wicked than ever, Christ summed up all the ten in two. But now when I read this lesson again, and see Christ showing the scribe how big these two commandments are, I don't really see that any more are needed. I wonder why the scribe was "not far" from the kingdom of God, instead of right in it. I guess just knowing the commandments is a mighty poor place to stop on the way to salvation; doing them is the real test.

Your pa and I have been talking about these two commandments all this week, and we've been trying just to find in each day some question of our lives; that wouldn't come under one of these commands. So far we haven't found any. In our simple way of living we don't have many bothersome things to decide, but each thing has just come under either our relation to God or our relation to our neighbors. And the longer we look at these two commandments the bigger they get. They got so big by last night that I was just ready to give up trying to keep them; and then there came over me that wonderful verse, "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." That's enough, after all, Jim; He never laid down a commandment that is too big for me to keep—when He is back of me.

Now I reckon about all the people will talk about that widow's mite next Sunday. So many folks get a heap of comfort out of that widow's mite, for they seem to think that's a true picture of themselves. I tell you, Jim, that widow hasn't got any too many followers in these days, leastwise not in these comfortable churches here at home. For if we're downright honest with ourselves we surely know how little we give of our "need." All the others gave what they could spare; she gave what she couldn't spare. After all, that's the kind of giving that brings a blessing. Your pa and I have been talking about this too, and we're not going to stop giving after this till it really hurts some. We think that is what Christ wants.

Next time you write I wish you'd tell me more about your visiting on Wednesday afternoons.

Your loving

MA.

Sin and Its Sequences.

By Dr. W. T. Stovall.

1st—Death Temporal, and Death Spiritual.
2d—Eternal Life Through Jesus Christ our Lord.

Sin is the greatest calamity that has ever

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befallen the human family, yet it has brought about the greatest blessing that has ever been conferred on man; a Savior to deliver, to rescue the sinner from the power and pollution of sin; save them from its just penalty, its rightful desert, eternal punishment, and save them to glorify God throughout eternity.

Had sin not entered the world, we would have known God only as a wise omnipotent creative being. "The heavens declare the glory of God; and the firmament sheweth His handy work." Why God permitted sin is a matter about which we have no right to speculate. Enough for us to know, is that God is all-wise. "Secret things belong to God." Deut. xxix-29. That He knew the end from the beginning, that He is just, merciful and good, and that after the creation of the earth and man, He prepared for his immortal creatures a beautiful home, and there placed Adam in the strength of his primeval manhood, and Eve in all her lovely female beauty, to dress and keep it.

Here in this garden adorned with flowers of every hue and fragrance, trees of every foliage and fruitage, sinless and free, so holy that they could associate with God himself and hold sweet communion, free to act for themselves, with but one command that placed any restraint upon them.

"And the Lord God commanded: the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." Gen. 11:16-17.

God knowing the end from the beginning, back in the ages of eternity made provision for man's redemption. Man transgressed God's law, sinned; "in the day thou eatest thereof thou shalt surely die." This one transgression made man subject to the penalty of God's verbal command, and this, then constituted the law under which he was living. That day man died, died spiritually, died to God and everything good. Death means separation.

That day he lost the image of God that was stamped upon his immortal soul, when God breathed into his nostrils the breath of life; "and man became a living soul." This spiritual death was entailed upon his posterity, as we soon see it verified in the murder of Abel; and also the sentence of the temporal death was passed upon man, dust thou art and unto dust shalt thou return.

This last sentence is under a like entailment, soul and body had jointly sinned, they must each receive their penalty. This word death here means incapable of action, and is used in its ordinary acceptation.

With this view, if man is to be saved at all it must come from outside of himself.

This places man personally in a helpless condition so far as salvation is concerned. First let us see why sin should prove so disastrous, defeating apparently God's purpose, and not only alienating man from God, but it created a gulf that could never be spanned by anything short of the matchless love of God manifested in the gift of his Son for man's redemption.

God can not look upon sin with the least degree of allowance. Turn to Rom. 3:10 to 19 and there read the picture painted by the finger of inspiration, of sin and its consequences, and remember that the Bible from Gen. to Rev. is full of its debauching and destroying effect. It is the

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cause of all the sorrow, pain, sickness and crime that has deluged our world, since Adam and Eve first transgressed God's command, not to eat of the forbidden fruit.

God had a perfect right thus, to command and expect obedience. He was their creator, their protector and their kind benefactor, and they were under obligations as high as can be conceived to obey.

The Devil in his guileful approach, influenced the guileless woman, Eve, to believe him rather than God, "ye shall not surely die." Gen. iii:4.

So the first transgression had its origin in unbelief of God, and a belief of the Devil. Now we are able to locate the origin of sin, in the arch enemy of God, who was a liar from the beginning. This makes sin obnoxious to God, hateful in the extreme.

Adam and Eve belonged to God. He gave them their life when he breathed into their nostrils the breath of life and they became living souls. These souls came from God, they were a part of Him. Here it appears to me we find God's image imprinted until obliterated by sin. Sin entered the world and death as a consequence, "the soul that sinneth it shall die."

This picture is black; it is drawn from God's word. After reading the list in Romans by Paul and dictated by inspiration, and then turning our thoughts back for a few years at the blood and carnage that has passed in review before us, of the souls of men and women all wreaking in the filth of sin, we are forced upon the Bible truth, that man is depraved, and totally so.

That there is no ethical spark of life in his blackened soul that may be fanned into a moral flame. This is spiritual death, and without the intervention of the Holy Spirit in regeneration, which grew out of the Savior coming to rescue man from the power and pollution of sin, as agreed upon before the foundation of the world, otherwise man would have been eternally lost. "Except a man be born again he can not see the kingdom of God." John iii:3. "But as many as received him, to them gave he power to become the Sons of God, even to them that believed on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12 and 13.

This brings us to our sequences of sin. 1st. Death spiritual attended by death temporal.

2nd. Eternal life through Jesus Christ our Lord.

Regeneration, recreation, the new birth is the beginning of the work of grace in the heart—affections—and is followed by its natural fruits, repentance towards God and faith in the Lord Jesus Christ. This is one of the sequences, which is salvation; but the gospel plan would be incomplete without the reunion of soul and body. Therefore the doctrine of the resurrection, that rests for its truth upon the resurrection of Jesus Christ. 1 Cor. xv.

This will be the closing glory which will pass the reunited soul and body, redeemed by the blood of Christ into that rest that remains for the children of God.

Note the similarity of the terms, Regeneration and Resurrection.

Ping-tu, Shan-tung, China, Aug. 16, 1906. This language! this language! But it is not more complicated than the English language, if as much. With old children

like me, to begin at forty, it is more difficult to learn it than to begin at four. True, it knows no grammar, and its rhetoric is different. There is no possible way of reasoning out the "whys and wherefores" of the junctions and conjunctions, but if on the whole it were our native language it would be much easier to learn. One great trouble is we have to learn it backwards. This is done by reversing our "thinkers", and beginning at the other end of the sentence. But then we have not much room to complain when we think of our own punctuation. We may cut off the tail of a comma and convert it into a period, thus changing the sentence; or by replacing our "specks and dots" we change the meaning. This to the Chinese would be absolutely unthinkable.

We are living now in our new home which we got without the asking. We no longer live in the dense and crowded Chinese quarters, but are a step nearer civilization. Still we are within a stone's throw of the great city wall, just outside. Just across the yard and we step into the church door, and the girls' school is about as near. West of us is another foreign residence about a hundred yards away. Look south, and we see the nice large boys' school building, and site for another foreign home to be built in a year or two. Southeast, almost in speaking distance, we have a plat of ground on which we have our anticipated hospital. Even now, in my imagination, I can see us treating patients by the thousands. I can see them sitting silently wondering—What does this wonderful doctrine mean? Now I can see others rushing forward, running over each other that they may learn more about it. O how needful it is that we have a hospital where we can reach that class of people who never go to church, and give them treatment, and the Gospel of Christ.

We look out from our compound and see hundreds at work in their little farms on the Holy Sabbath day. They know no Sabbath, they know no Christ. The heathen count their days by number from 1 to 29 or 30, when the month closes. Christians count by the week, and know when the Sabbath comes. Speak of An Si I (Sunday) to a heathen, and he is silent with wonder to know what we mean. Heathen by instinct believe in a God, but their idea of Him is yet quite vague. They speak of the Heavenly Father as once being a man, and call Him T'ian Lao Yie,—"The Old Heavenly Father", or "The Old Heavenly Grand-Father". They believe their gods of stone, and their wooden gods to be mediators between God and man. I am getting to believe that they have less confidence in their idols and false gods than they claim to have. When it fails to rain upon their crops, and starvation is staring them in the face, they cease to call upon their dumb mediators, and turn their faces towards Heaven with most pitiful moaning and wailing. In this way they plead from day until dark that T'ian Lao Yie may send rain that they may have bread. When this prayer is answered they are happy, forgetting that they have souls which are famishing, and that the same Heavenly Father could save them from eternal death if they had a Christ. They think much more of their lives than their souls; the fact is, they know much of their lives and little of their Spirits. The Lord pity them. The Lord save them.

J. M. OXNER.

Our Next N. Y. P. U. Encampment.

It will be remembered by those in attendance at the last encampment that the date for the next meeting was set for Tuesday after the last Sunday in July. Since the encampment adjourned many brethren have expressed the opinion that an earlier date would be better, and have suggested Tuesday after the fourth Sunday in June, thus embracing a fifth Sunday. At the request of the program committee, I, as chairman of the executive committee, wrote to each member of the committee asking for a vote. About four-fifths of the committee voted for the change, with only one vote against it. Some time ago Brother B. G. Lowrey, appearing through the Record for an expression from the friends over the State, so far as I know no adverse expression of opinion has been received.

Understanding that the change proposed is desired by the majority of all the friends, and accepting the vote of the executive committee as final and authoritative in the matter, I pronounce the motion carried, and the date for the beginning of the encampment to be Tuesday after the fourth Sunday in June.

W. M. BURE.

Chairman, Executive Committee.
Greenwood, Miss., Oct. 1, 1906.

McHenry.

I want to say through the Baptist Record that every Baptist church on the G. & S. I. railroad south of Hattiesburg is damaged, or today destroyed, and not only on the railroad but all over southeast Mississippi as well by the storm which swept this section of the country on the 27th of September. Our town beautiful house of worship here at McHenry is a total wreck. It was the result of great sacrifice by the people here. We had finished paying for it only about a year, or a little more ago. Our Baptist people were also great sufferers financially. The wires are down and we cannot hear how the rest of the State has fared, but we pray God that it has not been thus with you.

Yours truly,

W. H. BOONE.

Shoh.

Dear Record:

As I never see anything from this part of our country I thought I would write a few lines.

Our protracted meeting began on Saturday before the second Sunday in August and continued from day to day until Friday at 11 o'clock, when we assembled at the pool where our beloved pastor, Bro. A. I. Reynolds, buried nine happy souls with Christ in baptism. We were assisted by Brethren Richard Eddleman and T. D. Wallace.

Our pastor and Bro. Eddleman did most of the preaching. The writer preached Thursday evening at 2:30 o'clock.

Bro. Eddleman is a young man and a soul-stirring young preacher. We feel that he did a great work while he was here, notwithstanding he was sick most of the time while he was here. We gave him a unanimous invitation to come back and help us next year.

May God bless our aged pastor in his labors for the Master's cause is my prayer.

S. EUGENE McADORY.

Tampa, Fla.

Luke 16:2.

"Give account of thy stewardship." I arrived in Louisville, Ky., seven weeks since. The following Sunday after my arrival Friday I preached for Franklin Street church, Louisville. Found Bro. and Sister Harrington happily located in a very fine field of labor. The next Wednesday night, also the following Lord's day and night, preached for Parkland church, Louisville. The succeeding mid-week night I helped the pastor of Highland Park get defeated in a local option fight. Probably the reason of the defeat was that the Lord was uneasy about my becoming vain over putting the devil out of Louisville with his 800 saloons the first pass. But the saloons will go as soon as Mississippi sends a few more such men as L. C. Kelly to join these Godly Kentuckians.

The following Sunday and night I preached at London, England, no, Kentucky. Monday morning after enjoying that hospitality which a mountaineer can give you, I boarded a mail hack for a 24-mile journey into the mountains proper, to Manchester, where I remained a week the week getting our home affairs in readiness for school. The succeeding Lord's day I began another meeting with Glenview, an arm of Dr. Eaton's church, continuing eight days. The pastor being absent, I supplied for them again yesterday. If anyone wishes to know any more of my stewardship, write me at 903 5th street, Louisville, Ky.

Fraternally,

N. R. STONE.

Resolutions.

At a regular meeting of the Baptist Ministers' Association of Meridian, Miss., the following paper was presented at the request of the meeting by Rev. J. A. Hackett, the president thereof, and unanimously adopted:

Whereas, by the order of a sovereign and ever gracious Providence, our brother, Rev. G. C. Johnson, who was a loved and an honored member of this association, has put off the armor of his Christian warfare and gone up higher into the loved employ and presence of the ever blessed, therefore be it

Resolved, That in the death of Bro. Johnson we have lost a generous friend, a genial companion, a man of pure mind, honest purpose, good judgment, faithful in matters of confidence, an earnest Christian and a zealous and successful minister of the gospel.

Resolved, That we treasure the memory of his pure Christian life and his faithful, zealous and fruitful service in the Master's cause and sincerely mourn his departure from our membership and religious community.

Resolved, That we deeply and truly sympathize with the deprived church, the "Fifteenth Avenue" of our city, the excellent wife so shortly bereaved in her fond realizations, the widowed mother in her loneliness, the dear children in their double orphanage, and the other loved kinsmen and many friends, and that we tender our sincerest condolence and heartfelt good will to all of them.

Resolved, That a copy of these resolutions be furnished to the family of our deceased brother, and that they be published in the Baptist Record of Jackson, Miss.

lished in the Baptist Record of Jackson, Miss.

Central Association.

The meeting of Central Association will be today week, Oct. 11th. Chairmen of standing committees will please have their reports ready and be at Salem church, near Learned, by 10 a. m.

CHAS. L. LEWIS, Mod.

Two College Openings.

Promptly at 10:30 a. m. Wednesday, Sept. 26th, occurred the joint opening of Mississippi College and Hillman College, Mississippi College in its 80th session and Hillman College in the 54th. In 1850, the beginning of Baptist ownership of Mississippi College, the session opened with fourteen students and one teacher. This noble institution has passed through many periods of hardship and adversity, but as

"The steel must pass through fire ere it can yield
Fit instruments for mighty hands to wield."

So it seems that every opposing difficulty has been but a blessing in disguise, to guarantee in the present experiences a success far beyond the fondest hopes of the most ardent friends. An endowment of \$102,000, a faculty complete and full of enthusiasm, \$120,000 worth of buildings to be erected in the immediate future and an enrollment of 365, are indications which send a thrill of joy to the heart of every Baptist that has lent any influence toward these magnificent results. As I write I cannot refrain from exclaiming with the Psalmist, "I will bless the Lord at all times: his praise shall continually be in my mouth. O magnify the Lord with me and let us exalt his name together." Hillman College is full to overflowing, and under the splendid superintendency of Prof. L. T. Dickey and equipped as it is with a faculty never in the past excelled, this superior old college promises a session most gratifying to its friends.

Dr. J. L. Johnson was the orator of the day, and taking as his subject "From Start to Finish", he rose to heights of humor, logic and eloquence which left a lasting impression on his large and earnest audience.

After the address of Dr. Johnson, Dr. Bailey, editor of "The Baptist Record," Prof. Dickey of Hillman College, and Capt. Ratliff, president of the Board of Trustees, made short extemporaneous talks, which were greatly profitable and much appreciated.

At 7 o'clock p. m. Dr. Sproles preached the opening sermon, taking as his text, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." It is at all times a profit and pleasure to have the privilege of hearing this gentle spirited man preach. Indeed Dr. Sproles is of inestimable value to the young men in the college.

Taking the exercises all in all, the colleges had a gala day and Dr. Lowrey is to be greatly congratulated on the magnificent results of his work, as manifested in the experiences of the day.

One very gratifying observation is to be noted. Among the student body a very large per cent of the patronage is composed of the sons and grandsons of former students of the college. This is especially pleasing because it indicates that the college continues to grow in the esteem of those, who know it best.

Resolved, That a copy of these resolutions be furnished to the family of our deceased brother, and that they be published in the Baptist Record of Jackson, Miss.

A. J. A.

AHEAD OF EVERYTHING! GLORIOUS PRAISE!

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Dr. Samuel H. Green of Washington, D. C.: "I have examined your new hymn book, 'Glorious Praise', and regard it as one of the best of all song books recently offered for Christian service."
Dr. Henry M. King of Providence, R. I.: "I think it an excellent collection."
Dr. Carter Helm Jones of Louisville: "The best old and new hymns have been skillfully blended, and a fine musical sense and taste pervade the arrangement."

Dr. E. C. Dargan of the Southern Baptist Theological Seminary, and himself a master of sacred song: "It strikes me as a very handy and useful book, admirably serving the purpose for which it was intended."
Dr. Kerr Boyce Tupper of New York: "In my judgment it is a remarkably fine collection."
The great evangelist, T. T. Martin: "As a combination book I consider 'Glorious Praise' far and away the best book I have examined."
Dr. B. D. Gray, Secretary of Home Missions: "It is in every way a splendid book of praise."
Dr. J. M. Frost, Sunday School Secretary calls it "a glorious book."
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Time and Place of Associational Meetings.
October.

Rankin county, County Line church, Tuesday, 2nd.

Yazoo, Mt. Nebo church, 6 miles west Winona, I. C., Tuesday, 2nd.

Chester, Ebenezer, 3 miles south Stewart, Southern Railroad, Sat. 6.

Liberty, Mt. Zion, Saturday, 6th.

Pearl Leaf, Collins, G. & S. I. Ry., Oct. 10.

Hobolochitto, Juniper Grove, 6 miles south of Poplarville, Oct. 10.

Yalobusha, Coffeeville, I. C. Railroad, Wednesday, 10th.

Central, Salem, 2 miles south Learned, Y. & M. V. Railroad, Thursday, 11th.

Lauderdale County, Hickory Grove, Thursday, 11th.

Mississippi, Ebenezer, 12 miles southwest Liberty, Thursday, 11th.

Magees Creek, Mt. Pisgah, 7 miles north Franklinton, La., Oct. 12.

Louisville, Beulah, 7 miles south of McCool on Aberdeen branch of I. C. Ry., Oct. 12.

Pearl Valley, 9 miles northwest Philadelphia, Saturday, 13th.

Aberdeen, Tocksish, 5 miles southeast Algoma, M. J. K. C. Railroad, Tuesday, 16th.

Deer Creek Indianola, Southern Railroad, Tuesday, 16th.

Coldwater, Arkabutla, 10 miles west of Coldwater, I. C. Ry., Wednesday, 17th.

Lawrence County, Shiloh, Mississippi Central Railroad, Wednesday, 17th.

New Liberty, Sardis, Wednesday, 17th.

Kosciusko, Spring Dale, 10 miles north Kosciusko, Friday, 19th.

Choctaw, Salem, Kemper county, 16 miles west of Shuqualak, Friday, 19th.

Hopewell, Harpersville, 10 miles north Forest, Saturday, 20th.

Lincoln County, Mt. Zion, 7 miles west of Wesson, I. C. Railroad, Friday, 20th.

South Mississippi, Mt. Vernon, 17 miles west Ouyka, I. C. Rail.

road, Saturday, 20th.

Trinity, Hohenlinden, nearest railroad station, Mantel, on M. J. & K. C. Ry., Oct. 24, 1906.

Bogue Chitto, Tylertown, Friday, 26th.

Sipsey, Liberty Grove, Oct. 26; Amory nearest Ry. station.

Harmony, Center Hill, 14 miles south Kosciusko, Friday, 26th.

Lebanon, Wiggins, G. & S. I. Railroad, Wednesday, 31st.

Bethel, Ebenezer, Leaf River, Oktibbeha, Pearl River, Red Creek and Tombigbee Associations failed to report place and time of their meeting.

We will thank any one who knows, to furnish us with time and place of meetings of associations not given above, and to correct any errors that may be discovered in time and place given.

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FREE TICKET TO THE MEETING.

Public notice is hereby given that the regular annual meeting of the stockholders of the Illinois Central Railroad Company will be held at the company's office in Chicago, Illinois, on Wednesday, October 17, 1906, at 12 o'clock noon. To permit personal attendance at said meeting there will be issued

To Each Holder of One or More Shares of the capital stock of the Illinois Central Railroad Company, as registered on the books of the company at the close of business on Monday, September 24, 1906, who is of full age,

A Ticket Entitling Him or Her to Travel Free

over the company's lines from the station on the Illinois Central Railroad nearest to his or her registered address to

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Four Days Immediately Preceding and the day of the meeting, and for the return journey from Chicago only on the day of the meeting and the

Four Days Immediately Following,

when properly countersigned and stamped during business hours on or before Saturday, October 14, 1906—that is to say, between 9:00 a. m. and 5:00 p. m.—in the office of the Assistant Secretary, Mr. W. G. Bruen, in Chicago. Such ticket may be obtained by any holder of stock registered as above, on application, in writing, to the President of the company in Chicago, but to the President of the company in Chicago, but each stockholder must individually apply for his or her ticket. Each application must state the full name and address of the stockholder exactly as given in his or her certificate of such certificate, together with the number and date of such certificate. No more than one person will be carried free in respect to any one holding of stock as registered on the books of the company.

A. G. BACKSTAFF, Secretary.

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Cotton Speculators Are Heavy Losers.

A gentleman who is in a position to know said the other day that at least \$300,000 had been lost in Newton by future cotton speculators since the first of last September, or in about a year. Of course this was not lost by Newton citizens alone, but came from men in all the adjoining towns and the country districts. Some men make money easy enough but it seems a hard matter for a good many of them to keep from getting a divorce from it after they have it in their possession. The above is a good big sum and all of it, save the salary of the cotton exchange man and some incidental expenses, went from this section for good. It would not be quite so bad if a portion, say half, had been left here to be filtered through the channels of trade, but not so. It practically all went into the coffers of money sharks elsewhere. Who was it said that a fool and his money soon part? It seems strange that so many people who are regarded as sensible fellows and good business men will go up against the future cotton graft.

Do you know of a single man in this section who has ever made money out of future cotton speculation and kept it? If you do, we think we can point out for every one such twenty-five—yes, fifty, who are on the losing side of the game. The men who go after the alluring bait of the get-rich-quick anglers most always get hooked, and sooner or later sneak off to some quiet retreat and kick themselves for playing the sucker.

Adam was the first sucker. He went up against green apple futures and got soaked, but he deserved more sympathy than do the cotton future fish. Adam had a good looking woman and the forbidden fruit in sight when he staked the garden of Eden against the game of futures, but the cotton speculators haven't a thing in the world before them that they can see, except perhaps a lot of cold figures on a blackboard, which frequently make a man's face take on a cadaverous look and tear up his nerves.

The Georgia legislature has passed a bill which, after Jan. 1, 1907, will close up all the cotton exchanges and drive from the State all bucket-shops.

The bill makes no distinction between bucket-shops and exchanges, but provides for the closing of all places in Georgia where options on "futures" are bought and sold after Jan. 1, 1907.

Mississippi ought to follow Georgia's lead and should shut up cotton exchanges, through which so much money is finding its way out of the State.—Newton Record.

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The Simple Life. "I'm wearied of the whirl," quoth she. "Henceforth the simple life for me." Methinks it would be very wise To take my breakfast ere I rise— Of coffee just a single cup." (N. B. Her mother brought it up!)

"And when I'm dressed," thus spoke the maid, "I'll hie me to the elm-tree's shade, And with a book there I will find Sweet rest and comfort for the mind." And so in sylvan shade she read. (N. B. Her mother made her bed.) "A dainty lunch will suit me best— Salad with oil of Lycea dressed; No steaming soup, nor heavy roast, But boiled spring chicken served on toast." She ate it all and found it good. (N. B. Her mother cooked the food.)

Then when the day at last was spent Her mind was filled with sweet content: She donned a dainty gown of white With rosy ribbons all bedight, And looked as fair as any rose. (N. B. Her mother ironed her clothes!) "I love the simple life," quoth she; "My heart from care is ever free; A good night's rest I'll have I know, For prompt at nine to bed I'll go." True to her word retired she then. (N. B. Her mother worked till ten.)

L'ENVOI. Oh ye who love the simple life, Escaping care and toil and strife, Evading paths where duties lurk, Mark ye: Someone must do your work. —Blissie Duncan Yale in Woman's Home Companion for October.

The Moral Dignity of Baptism

By J. M. Frost

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Rev. A. C. Davidson, D. D. Murfreesboro, Tenn.—I am lifted up by it in an inexpressible way.

W. E. Hatcher, D. D., Richmond, Va. in the Baptist Argus.—With every page we grow in our respect for baptism.

Dr. John T. M. Johnson, St. Louis, Mo.—The Christian world is indebted to you for its best exposition on this subject. "The Moral Dignity of Baptism" is a religious classic.

The Baptist Argus, Louisville, Ky.—Surely the circle is squared when we may count a discussion of baptism a devotional book.

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Western Recorder, Louisville, Ky.—It is the product of earnest thought and profound conviction.

Religious Herald, Richmond, Va.—It is a clear, strong, fresh presentation of an aspect of baptism which has received scant attention.

Rev. P. E. Burroughs, in Baptist Tribune.—Its work and mission will lie distinctly apart from "Grace Truman" and similar books which have so mightily served the truth, and yet I am strongly persuaded that it will prove a stronger campaign book than any of them.

The Christian Index, Atlanta, Ga.—It is not controversial in any sense, i. e., in the ordinary sense of a controversial work on baptism; yet it is most powerfully controversial.

The Baptist Teacher, Philadelphia.—He writes with great clearness, forcefulness, and vigor of thought. It is a many book through and through.

S. M. Provenzo, D. D., in Alabama Baptist.—An epoch-making book. It forever settles the doctrinal and apologetic importance of baptism.

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Ask your dealer for Durbon and if he doesn't keep it, send us his address and we will send you a sample package of Durbon free of cost to you. You can use it on anything from a street car to a hen coop, on iron, tin roofs, or wood. You will never use any other. The reason is that Durbon can not decay or wash off. It is as unaffected by temperature and weather as a diamond or a piece of gold.

Durbon Paint is not a mechanical compound, but a natural composition which nature stored away many years ago. Durbon will assimilate with any color the consumer may wish to use. Durbon Paint sold under a positive Guarantee. Write the

Durbon Paint Manufacturing Company, Nashville, Tenn.

Deaths.

Baby Wesley.

On the 2nd inst. God took our darling boy, Baby Wesley, to be with him. His little life was short, but full of joy and sunshine. How thankful we are for a home free from sorrow, sickness and death, a home full of gladness, where our little one now leans on the Father's breast and basks in his love.

Roxie, Miss.

Died.

After a lingering illness, Sept. 29, 1906, Mrs. M. A. Allmond, wife of Rev. A. Allmond, aged 62 years. She was a member of Bala Chitto Church and was a pious, good woman. She raised a large family of children and lived to see them all grown. The writer was her pastor nine years, and can testify to her meekness and faith. May God's sustaining grace be upon Bro. Allmond and family.

C. SCHILLING.

Mrs. A. O. Stephenson.

Mrs. A. O. Stephenson was born in Southampton county, Virginia, in 1840. At the age of 16 she was united in marriage to Mr. M. L. Stephenson, who died ten years ago. She became a Christian in early life and joined a Baptist church in Virginia. She and her husband moved to Lumberton, Mississippi, thirty years ago. She joined Beulah church at Brownsville, Miss., where she remained a faithful member till her death on August 21, 1906, at the home of her daughter, Mrs. B. J. Trotter, in Lumberton, Miss.

In sickness and in health she was patient and submissive to the will of God. Those who knew her best loved her most. No wife and mother could be more faithful to a husband and children than she was.

She leaves five children, two daughters and three sons, all of whom are Christians. These noble men and women are some of the living evidences of the life work of this most faithful Christian mother.

CHAS. L. LEWIS, Pastor.
Clinton, Miss.

Obituary.

Mrs. Anna Adrah (nee Crane) was born Feb. 21, 1878. died Sept. 28, 1906, at White Apple, Miss. She leaves a father and mother, Mr. and Mrs. Joseph Crane, and husband, Pat Aldrich, with two children, daughter nine years old and son fifteen months; one brother, J.

W. Crane, of Memphis; sister, Mrs. S. L. Lemonds, of Kansas City, with a number of friends and relatives to mourn her loss. Sister Aldridge was a true Christian, a loving wife and a noble character. Cheer up, loved ones, there will be a meeting after while if we are ready when the summons comes. May God's blessings rest on the family, is the prayer of their friend.

R. W. BRYANT.

Clinton, Miss.

In Memoriam.

At the home of his sister, Mrs. Mary E Pitts, on east Georgetown street, on September 18th., as the light of day burned low, the candle of life went out and the patient, hopeful spirit of Jeff. Futch, calm, serene and trustful, deserted its tenements of clay and left its bed of suffering, in a Land of Sorrows and Shadows, to go and live with Jesus in the Land of eternal morning, where shadows never gather and where suffering is unknown. He was born December 1st, 1879, and, from babyhood, life to him was a struggle with disease and a fight with sore affliction. He was deaf and dumb from childhood and, for several years, had been an orphan, and yet, no mark of melancholy or trace of sadness found expression in his bright, cheerful countenance. With a joyous heart and a smiling face he drew people to him and made many friends. In the Summer of 1903, he was happily converted and united with the Raymond Baptist church. He liked to read and mark his Bible and found pleasure and comfort in prayer. For the last few months, tubercular trouble hastened the end; but with cheerful patience and christian fortitude, he bore up bravely through it all. And, for the last few days, he appeared to be more in heaven than on earth, for he talked much of God and of heaven and said he saw the angels and his sainted mother. Thank God for a religion that gives such visions to the dying and leaves such consolation for the living! His remains were laid to rest in the family cemetery near Raymond, the writer conducting the funeral service. His affectionate sisters, Mrs. Pitts and Miss Julia Futch, attended him and nursed him with constant devotion and tender fidelity. To these two sisters and their two surviving brothers, J. B. and J. P. Futch, I commend the tender graces of a loving, sympathetic Saviour, and bid them believe that,

"Sometime, when all life's lessons have been learned,
And the sun and stars forevermore have set,
The things which our weak judgements here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true."

J. WESLEY DICKENS.

Crystal Springs, Miss.

The Lauderdale County Association.

If not too late please put in this week's paper notice that

delegates and visitors to the Lauderdale County Association will be met at Lockhart Thursday morning, Oct. 11th (M. & O.), or on Wednesday afternoon at 3 o'clock if they will notify T. S. Moseley, Jr., Lauderdale, Miss., R. F. D.

Truly yours,

C. G. ELLIOTT.

A Strong Recommendation.

The proof is here. "I have been using Hughes' Tonic for chills and fever, and unhesitatingly say it is the best remedy I have ever used. I could name a number of others who have been benefited." Sold by Druggists—50c. and \$1.00 bottles.

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A BEAUTIFUL BUSINESS.

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\$5.00 Per Month Board

for a few more girls in the Club Home of the Meridian Female College. Tuition. \$20.00 to \$50.00 a year according to grade. Apply at once to,

J. W. BEESON, Meridian, Miss.

WANTED:—by Chicago wholesale and mail order house, assistant manager (man or woman) for this county and adjoining territory. Salary \$20 and expenses paid weekly; expense money advanced. Work pleasant; position permanent. No investment or experience required. Spare time valuable. Write at once for full particulars and enclose self-address envelope. Address,

GENERAL MANAGER, 134 E. Lake St.,
Chicago Ill.

Friendship.

We have just closed a good meeting at Friendship, Pontotoc county.

Bro. B. L. McKee was with us, and did all the preaching.

Bro. McKee is a sound Baptist, and is loved by all the people of this community.

We had 20 additions, with others to follow.

The church was very much revived.

Good seed was sown to be reaped hereafter.

D. F. HOYLE,

Pastor.

From Kentucky.

On Thursday night, Sept. 6, I began my meeting at Pitts Point, Ky. Bro. J. E. Wills joined in the work on Sunday and preached in a most instructive style for twelve days.

Many things were in the way, but the Lord enabled us to overcome them. To me the results were glorious because I had prayed and labored for them.

Among those received for baptism was a grandfather and his grandchild, an old father and his young son, a man and his wife. One most striking conversion was that of a woman forty-one years old and she being the first of her entire family to unite with the church.

Twenty-four were baptized

and one received by letter.

We planned many things to do next year, and propose to begin on them at once.

May God continue to bless the Baptist Record and every cause it represents.

Sincerely,

T. L. HALCOMB.

Tula.

Just closed a great meeting at Tula, Lafayette county, beginning 3rd Sunday in September and closing Monday after the 4th Sunday. Bro. T. A. J. Beasley of Ecu was with me and did the preaching. He very much endeared himself to the people, and received as a thank offering from the people \$78.75.

All the Christian people of the town and community joined heartily in the meeting. Thirty-one were received into the Baptist church, 29 of these by baptism. About 70 professed faith in Christ.

W. I. HARGIS.

"AMERICAN" MACHINERY
WELL DRILLING & PROSPECTING
DEEP WELL PUMPING, CENTRIFUGAL PUMPS,
IRRIGATING PUMPS, AIR COMPRESSORS.
THE AMERICAN WELL WORKS.
AUSTIN, ILL. - CHICAGO, ILL. NAT. BK. BLDG.

LOW RATES

To

St. Louis and Return.

Account Meeting American Bankers' Association. On October 14th and 15th Mobile & Ohio R. R. Agents will sell tickets to St. Louis at rate of one fare plus 25c for the round trip; final limit October 20th, with privilege of extension to Oct. 30th. Ask N. & O. R. R. Agents for particulars.

Mobile Jackson and Kansas City Railroad Company.

	No. 2.	No. 4.
Lv Mobile.	7:00 a.m.	4:30 p.m.
Ar Beaumont.	9:45 a.m.	7:10 p.m.
Ar Hattiesburg.	12:10 p.m.	8:25 p.m.
Ar Ellisville.	12:40 p.m.	
Ar Laurel.	11:30 a.m.	8:45 p.m.
	No. 6.	No. 8.
Lv Laurel.	11:30 a.m.	5:30 a.m.
Ar Newton.	1:50 p.m.	8:00 a.m.
Ar Louisville.	4:45 p.m.	11:00 a.m.
Lv Louisville.		11:10 a.m.
Ar Ackerman.		11:10 p.m.
Ar Mathiston.		12:56 p.m.
Ar Houston.		2:18 p.m.
	No. 8.	No. 10.
Lv Houston.	6:30 a.m.	2:18 p.m.
Ar New Albany.	8:45 a.m.	4:40 p.m.
Ar Middleton.	11:10 a.m.	7:00 p.m.
Sunday only 11:00 a.m. Daily except Sunday.		
	No. 5.	No. 9.
Lv Middleton.	6:30 a.m.	1:20 p.m.
Ar New Albany.	8:45 a.m.	3:37 p.m.
Lv Houston.	10:53 a.m.	6:05 p.m.
Ar Houston.	10:53 a.m.	
Ar Mathiston.	12:12 p.m.	
Ar Ackerman.	1:05 p.m.	
Ar Louisville.	2:00 p.m.	
	No. 1.	No. 3.
Lv Louisville.	2:10 p.m.	8:30 a.m.
Ar Newton.	5:20 p.m.	12:01 a.m.
Ar Laurel.	7:45 p.m.	2:20 p.m.
	No. 3.	No. 1.
Lv Laurel.	7:00 a.m.	2:20 p.m.
Lv Ellisville.		1:00 p.m.
Lv Hattiesburg.	7:20 a.m.	1:15 p.m.
Ar Beaumont.	8:40 a.m.	4:00 p.m.
Ar Mobile.	11:39 a.m.	6:45 p.m.
Daily except Sunday.		Sunday only
2:40 p.m.		

W. L. Dwyer,

Passenger Agent